missiles without crumbling under their blows. Accordingly, the city of Alexandria, after a feeble and ineffectual resistance, yielded. Bonaparte, ever conciliatory, issued a proclamation to the people, which was translated by one of his savants into the vernacular. It was clear and concise, but had little influence on the populace. The condition of Egypt at the time seeks in vain a parallel in history. Saladin had followed a tradition of Eastern despotism in the formation of a body-guard destitute of all ties except those which bound them to his person. Purchased as infants in Georgia or Circas-sia, its members were, like the janizaries at Constantinople, trained to arms as an exclusive profession, and, mounted on the finest steeds of Arabia, they became the elite of his army. In time this force of acute and powerful men transformed itself into a warrior caste, was divided into twenty-four companies, and obeyed no authority except that of its captains. These were known in Oriental phrase as Beys, the subordinates were themselves what we call the Mamelukes; the whole, in number about eight thousand, formed a kind of chivalry which, though reduced to nominal submission in 1517, still governed the land with despotic power, and bade defiance to the Sultan's shaky authority. The first portion of Bonaparte's proclamation sketched the evils of Mameluke tyranny, the second called on the populace to aid their liberators. "We, too, are true Mussulmans. Is it not we who have destroyed the Pope that said war must be made on the Mussulmans? Is it not we who have destroyed the Knights of Malta because those insensate chevaliers believed God wanted them to make war on the Mussulmans? Thrice happy they who are on our side! They shall prosper in their fortune and in their place. Happy those who are neutral! They shall have time to understand us, and